

# SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE  
NORTH-WESTERN PROVINCES AND OUDH,  
CENTRAL PROVINCES AND RAJPUTANA,

Received up to 28th August 1894.

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## LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU.							
	Monthly.			1894.		1894.		
1	Hardil Aziz ...	Sháhjahánpur...	Hakim Niyas Mu- hammad	For	Aug ...	28th	Aug ...	1,100 copies.
	Bi-monthly.							
2	Akhtar-i-Hind ...	Amroha (Morad- abad).	Saiyad Muhammad Majid Husain.	20th	Aug. ...	24th	Aug. ...	100 copies.
3	Khurshaid-i-Nánpará Tri-monthly.	Nánpára (Bah- raich).	Maulvi Yahyá Ali ..	16th	" ...	"	" ...	300 "
4	Mufid-i-Am ...	Agra	Munshi Muhammad Qádir Ali Khán.	20th	Aug. ...	24th	Aug. ...	75 "
5	Násir-i Hind ...	Do.	Munshi Saiyad Muham- mad Ali.	"	" ...	"	" ...	40 "
	Weekly.							
6	Agra Akhbár ...	Agra	Khwájá Tajammul Hussin.	21st	Aug ...	22nd	Aug. ...	50 copies.



No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(continued).				1894.		1894.		
Weekly—(concluded).								
7	Akhbār-i-Klam ...	Meerut ...	Hakīm Muhammad Muqarrab Husain Khān.	21st	Aug. ...	23rd	Aug. ...	150 copies.
8	Akhbār-i-Islām ...	Agra ...	Maulvi Wāris Ali ...	22nd	" ...	"	" ...	526 "
9	Anis-i-Hind ...	Meerut ...	Bābu Rām Chandra Vaishya.	25th	" ...	25th	" ...	250 "
10	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lal,	18th	" ...	22nd	" ...	300 "
11	Āzād ...	Ditto ...	Munshi Muhammad Sajjād Husain.	24th	" ...	28th	" ...	250 "
12	Cawnpore Gazette	Cawnpore ...	Babu Harnam Singh	23rd Mar. & 1st Apl. & 15th Aug.		23rd	" ...	500 "
13	Colonel ...	Moradabad ...	Pandit Banwāri Lal Mīra.	24th	Aug. ...	25th	" ...	250 "
14	Dabdhā-i-Sikandari	Rāmpur ...	Muhammad Husain Khān.	20th	" ...	23rd	" ...	446 "
15	Fitnah ...	Gorakhpur ...	Hāfiz Nizām Ahmad	24th	" ...	28th	" ...	500 "
16	Hindustānī ...	Lucknow ...	Munshi Ganga Prasād Varmā.	22nd	" ...	23rd	" ...	300 "
17	Kārnāmāh ...	Ditto ...	Maulvi Muhammad Yāqūb.	25th	" ...	28th	" ...	275 "
18	Kāyasth Conference Gazette...	Ditto ...	Munshi Dīp Nārāyan Varmā.	24th	" ...	24th	" ...	300 "
19	Matla-i-Nūr ...	Cawnpore ...	Munshi Bihari Lal ...	11th & 25th	" ...	28th	" ...	50 "
20	Mīhr-i-Nimroz ...	Bijnor ...	Hāfiz Muhammad Karīm-ullah.	21st	" ...	25th	" ...	400 "
21	Naiyar-i-Kzam ...	Moradabad ...	S. Ibn Ali ...	19th & 26th	" ...	25th & 28th	" ...	160 "
22	Najm-ul-Akhbār	Etāwah ...	Hāji Hāfiz Muhammad Rūhullah Khān.	22nd & 25th	" ...	22nd & 26th	" ...	120 "
23	Najm-ul-Hind ...	Sahāranpur ...	Pandit Avatār Kishun,	16th	" ...	24th	" ...	475 "
24	Najm-ul-Hind ...	Jaunpur ...	Maulvi Muhammad Muhsin.	20th	" ...	23rd	" ...	60 "
25	Nasīm-i-Agra ...	Agra ...	Babu Jamnā Dās Biswās.	23rd	" ...	25th	" ...	450 "
26	Nasīm-i-Hind ...	Fatehpur ...	Muhammad Nawāz Khān.	15th	" ...	26th	" ...	70 "
27	Nūr-ul-Anwār ...	Cawnpore ...	Hāfiz Muhammad Abdul Hamīd Khān.	25th	" ...	"	" ...	171 "
28	Oudh Punch ...	Lucknow ...	Munshi Muhammad Sajjād Husain.	23rd	" ...	"	" ...	300 "
29	Riās-ul-Akhbār ...	Gorakhpur ...	Hāfiz Nizām Ahmad,	24th	" ...	28th	" ...	500 "
30	Sitāra-i-Hind ...	Moradabad ...	Pandit Banwāri Lal Mīra.	20th	" ...	22nd	" ...	125 "
31	Tohfa-i-Hind ...	Bijnor ...	Munshi Jairāj Singh,	"	" ...	24th	" ...	304 "
32	Tūtī-i-Hind ...	Meerut ...	Maulvi Saiyad Muhammad Sajjād Husain.	16th	" ...	22nd	" ...	200 "
33	Vernacular Advertiser	Lucknow ...	Rāmji Dās Bhārgava,	21st	" ...	23rd	" ...	1,000 "
34	Zamānah ...	Cawnpore ...	Munshi Muhammad Safdar Hasan Khān.	23rd	" ...	28th	" ...	200 "
Daily.								
35	Oudh Akhbār ...	Lucknow ...	Munshi Shiva Prasād	22nd to 28th Aug....		22nd to 28th Aug. ...		521 copies (including 92 copies taken by Government).
URDU-ENGLISH.								
Bi-weekly.								
36	Aligarh Institute Gazette	Aligarh ...	Muhammad Mumtāz-ul-dīn.	21st & 24th Aug. ...		24th & 26th Aug. ...		460 copies (including 286 copies taken by Government).
HINDI.								
Monthly.								
37	Godharm Prakash	Farukhabad ...	Seth Mohan Lal ...	For	July ...	22nd	Aug. ...	400 copies.
38	Nātya Patra ...	Allahabad ...	Pandit Dewaki Nandan Tripāthī.	25th	Aug. ...	28th	" ...	400 "
39	Vigya Brindāban	Brindaban (Muttra).	Goswami Nannhe Lal Sharma.	For	Aug. ...	22nd	" ...	250 "
Weekly.								
40	Almora Akhbār ...	Almora ...	Munshi Sadā Nand Sanwāl.	20th	Aug. ...	22nd	Aug. ...	104 copies.
41	Nāgri Nīrad ...	Mirzapur ...	Pandit Kāshi Prasād Shukla.	23rd	" ...	28th	" ...	300 "
42	Sajjan Kīrti Sudhakar	Udaipur ...	Kshyāchālak Dān ...	20th	" ...	24th	" ...	65 "



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	<b>HINDI—(concluded).</b>			<b>1894.</b>	<b>1894.</b>	
	<i>Daily.</i>					
43	Hindustán ... <b>HINDI-URDU.</b>	Kálákankar (Partágarh).	Pandit Devi Dayál Shukla.	21st to 26th Aug. ...	22nd to 27th Aug. ...	470 copies.
	<i>Monthly.</i>					
44	Mazhar-ul-Zirát ... <i>Weekly.</i>	Meerut ...	Hakim Muhammad Muqarrab Husain Khan.	For Aug. ...	28th Aug. ...	50 copies.
45	Káshí Patriká ... <i>Bi-weekly.</i>	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	24th Aug. ...	27th Aug. ...	500 copies (including 343 copies taken by Government.)
46	Jaipur Gazette ... <b>MARATHI.</b>	Jaipur ...	Munshi Mahávir Pra- sád.	8th & 11th Aug. ...	22nd Aug. ...	100 copies.
	<i>Weekly.</i>					
47	Subodh Sindhu ... <b>MARATHI-ENGLISH.</b>	Khandwa ...	Lakshman Anant Prayági.	22nd Aug. ...	24th Aug. ...	350 copies.
	<i>Weekly.</i>					
48	Nyáya Sudhá ...	Nágpur ...	Sadá Shiva Rám Chandra Patwar- dhan.	20th Aug. ...	24th Aug. ...	375 copies.



## I.—POLITICAL AND FOREIGN.

Hindustani.  
22nd August 1894.

1. The *Hindustani* (Lucknow), of the 22nd August, says that the Amír of Kabul is regarded by the English newspapers as a semi-barbarous and tyrannical prince, but that his methods of rule are his own. In spite of the growing poverty of this country the Anglo-Indian officers raised their salaries 18 per cent all round; accusing the men, who opposed the measure, of disloyalty and sedition. On the other hand, when there was a deficit in the Amír's Treasury, he did not introduce the income-tax, nor did he divert the famine fund to swelling the salaries of Civilians. But he asked the men in his service to forego a month's pay to meet the deficit, and they gladly accepted his proposal. He went further and sold some of his own property to make both ends meet. In some respects the Oriental methods are to be found far superior to the Western ones, and the Government of India would do well to adopt them.

Measures taken by the Amír of Kabul to meet the deficit in his treasury.

Zamānah.  
23rd August 1894.

2. The *Zamānah* (Cawnpore), of the 23rd August, condemns the National Congress and expresses satisfaction that the Musalmáns have not allowed themselves to be deceived by the misrepresentatives of the Hindu promoters of that political movement, and have kept themselves aloof from it. The Muhammadan religion enjoins loyalty and obedience to the rulers. As long as Government protects the religion of the Musalmáns and sees that they are happy and prosperous, it need apprehend no danger from them. In order to check the extension of the Congress contagion to ignorant Musalmáns, Government should take respectable Muhammadan gentlemen and newspapers into its confidence.

National Congress and Musalmans.

ALIGARH INSTITUTE  
GAZETTE.  
14th August 1894.

3. The *Aligarh Institute Gazette*, of the 14th August, contains a long article in English and Urdu in which the editor (Sir Saiyid Ahmad Khan) combats the views expressed by Durd-i-Ispabani in the third suggestion made by him, for the consideration of Indian Musalmans in his article published in the *Azād*, of the 3rd August (see paragraph 3, page 340, of the Selections from the Vernacular Newspapers for week ending 14th August 1894). The editor thinks that if the Musalmans receive a sound English education, which the Aligarh College is intended to impart, they will never join any political agitation against the Government of India or long for the introduction of republican principles, as the Musalmans will always be in the minority. The editor remarks "Looking at the world we find many fools and few wise, and thus the majority is the sum total of the opinions of fools. A republic in fact possesses no solid and well-founded constitution, but depends upon the whims and pleasures of a public which consists of a great many unwise and selfish persons. It is in consequence of Republics and Monarchies leaning towards republicanism that we come across in European countries the socialist and the anarchist either hunting after the lives of great men or pulling down the world-famed buildings of Chicago in America. A republic cannot go on safely and steadily for long, its Government is always weak and can at any moment be subject to the dangers of civil commotion." The editor adds that the introduction of a few republican principles into the Indian administration by Lord Ripon and Lord Dufferin has tended to create ill blood between the Hindus and Musalmans. The present form of Indian Government is best suited to this country.

Musalmans and political agitation.

## II.—GENERAL ADMINISTRATION.

Hindustani.  
22nd August 1894.

4. The *Hindustani* (Lucknow), of the 22nd August, gives the substance of Lord Levin's speech in the House of Lords on the injury done to the Indian trade by the closure of the Indian mints and of Lord Lansdowne's reply, and observes that Lord Lansdowne's confession that the Indian trade has suffered from his Indian Currency Act to some extent is a remarkable one. The export of Indian cotton goods to Japan and China has fallen off, cloth being now sent direct to those countries from England.

Debate in the House of Lords on the closing of the Indian Mints.



5. The *Hindustán* (Kálakankar), of the 22nd August, giving the substance of

HINDUSTÁN.  
22nd August 1894.

Debate on the Indian Budget in Parliament.

the debate on the Indian Budget in the House of Commons, observes that only five or six members took part in the proceedings. If the members of that august body and the Secretary of State who are regarded by the natives as their best friends, are so indifferent to the promotion of their interests and are ready to oppose a reasonable proposal like that made by Mr. Samuel Smith for a Parliamentary inquiry into the condition of this country, there is little hope for the redress of the popular grievances and the improvement of the Indian treasury. (The *Hindustáni*, Lucknow, of the 22nd August, does not expect much good from a Committee which the Secretary of State agreed to appoint next Session in a half-hearted manner.)

6. The *Aligarh Institute Gazette*, of the 21st August, publishes a communication from a correspondent at Saháranpur, who

ALIGARH INSTITUTE  
GAZETTE.  
21st August 1894.

A Muhammeden meeting at Saharanpur in opposition to the Simultaneous Examinations.

states that some Hindus are obtaining signatures from Hindus and ignorant Musalmáns at Saháranpur to a memorial in favour of the Simultaneous Civil Service Examinations. The men who are required to sign the memorial know little of the contents. On the 12th August, the Musalmán pleaders and other respectable persons met at the house of Muhammad Naim Khan, Honorary Magistrate, who presided on the occasion, and passed a resolution to the effect that, as a Simultaneous Examination would be prejudicial to the Muhammadan community, and a Hindu who appeared to be an agent of the National Congress was obtaining signatures from ignorant Musalmans to a memorial in support of the proposal, the respectable Musalmans of Saháranpur should submit a counter-memorial to the Government of India condemning it.

7. A correspondent of the *Mihri-Nimroz* (Bijnor), of the 21st August, writing from Muzaffarnagar, states that one Sita Ram, a

MIHR-I-NIMROZ.  
21st August 1894.

Signatures obtained by a Panjabi at Muzaffarnagar to a Memorial in favour of the Simultaneous Examination.

Panjabi, has lately arrived there. Sitting on a chair with a table before him by the road-side in Bazar Mandi, he is obtaining signatures from ordinary persons telling them that endeavours will be made to facilitate the appointment of natives to high offices like Collectorships and Commissionerships. Evidently the signatures will be forwarded to parliament with a memorial in support of the proposal for the Simultaneous Civil Service examination, but a majority of the people who sign the memorial do not even know what the Civil Service means. The writer warns his co-religionists against signing the memorial.

8. The *Akhtar-i-Hind* (Amroha), of the 20th August, observes that Sir

AKHTAR-I-HIND.  
20th August 1894.

Government Resolution regarding the supply of provisions to the camps of Civil Officers.

Charles Crosthwaite will always be remembered with gratitude by the people for his *Rasad* resolution, but urges that His Honour should also order payment to be made for firewood, straw and grass. If those things have to be supplied free, as before, the peasantry will be exposed to a great deal of oppression. Even if trees and grass abound at any places, the cultivators will have to cut and collect them without receiving any wages from the landholders. As a matter of fact 90 or 95 per cent. of the land in villages has been brought under cultivation, and the villagers find it difficult to feed their own cattle, owing to the scarcity of grass. Straw, too, is a useful article for cultivators who can ill afford to spare it.

9. The *Kárnámah*, (Lucknow), of the 25th August, states that owing to the

KÁRNÁMAH.  
25th August 1894.

Water-works, Lucknow.

outbreak of cholera at Lucknow the Municipal Board had alum and camphor thrown into the wells from which people took their drinking water, and advised them by a proclamation to use the water supplied by the new water-works. But on the one hand, alum and camphor have made the water in wells rather unpalatable; while on the other, the arrangements regarding the supply of filtered water are not yet quite satisfactory. In some parts of the city the standposts do not yield water at all, and in others they yield hot water and



that only up to 11 A.M. Moreover, the pipe-water, if kept in a pot, produces worms only in two days. The arrangements should be improved so that the standposts might supply pure water throughout the day, and the pipes should be extended to other populous parts of the city.

*Asiā.*  
24th August 1894.

10. The *Asiā* (Lucknow) of the 24th August, observes that those men who give donations to works of public utility are entitled to all praise, whether they are influenced by purely benevolent motives or animated by a desire to gain the good will of the officers. But it is to be regretted that a large proportion of the donors pay their subscriptions from borrowed money. It would be well if no subscriptions from such men were accepted.

*HARDIL AZIZ*  
August 1894.

11. The *Hardil Aziz* (Shahjahanpur), for August, states that complaints have reached the editor to the effect that Munshi Raghubar Dayal, the signaller at the Shahjahanpur city telegraph office, charges the senders, who get their telegrams written by him, 2 annas as his remuneration. The taking of any such remuneration is opposed to the orders of the Director General of Telegraphs, and therefore the Munshi had better discontinue the practice, if the complaints are well founded.

*CAWNPORE GAZETTE.*  
15th August 1894.

12. The *Cawnpore Gazette*, of the 15th August, comments at length on the case of the editor, Harnam Singh, who was prosecuted for libel by Fateh-ud-din, a Sub-Inspector of police at Bithur, referring to the alleged irregular proceedings of Mr. Pert and Mr. Warburton, who tried the case; as for instance, a warrant of arrest was issued against the editor, though a summons had never been served on him; a copy of the complainant's plaint was not granted to the editor; the Court Inspector and the Circle Inspector were allowed to assist the prosecution; the Honorary Magistrates and other respectable men who were summoned by the defence to give evidence as to the general character of Fateh-ud-din were not examined by court; and so forth. The article on which the prosecution was based was not written by the editor himself, but was a communication from a correspondent, and even the complainant did not accuse the editor of malice. But still Mr. Warburton convicted him and dealt with undue severity; sentencing him to three months' simple imprisonment and a fine of Rs. 500. Mr. Warburton allowed passion to get the better of his reason to such an extent that he was going to pass a sentence of rigorous imprisonment, but his reader drew his attention to his mistake. An appeal was at once made to Mr. McLean, the District and Sessions Judge, who is held in high estimation by the people in Cawnpore for his love of justice and fair play. But Government has lately issued a circular regarding the trial of criminal cases by Magistrates, which has virtually turned them into public prosecutors. The subordinate Civil Judicial Officers enjoyed some independence; but they, too, have been ordered to wait on the Commissioner and other Executive Officers. Again Government has made it a practice to institute appeals before the High Court against the judgments of the Sessions Judges, and the High Court encourages Government to pursue this course. If a Sessions Judge reduces the punishment inflicted by a Magistrate, Government at once applies to the High Court for the enhancement of punishment. In an appeal made by Government the High Court observed in its judgment that any man who had read the Penal Code would at once see that the offence of dacoity had been committed in the case. The Sessions Judge had held that dacoity had not been committed. The judgment of the High Court has been printed, and copies distributed among landholders and other men. Government evidently is in favour of heavy punishments and its desire has had a bad effect on Magistrates and Judges. It was generally expected that Mr. McLean would acquit the editor, but he only reduced three months' imprisonment to one month's imprisonment, upholding the fine. The editor thanks Mr. Shakespear, the District Magistrate, and the jail officers for allowing him to read books and newspapers and according him a kind treatment. He, however, considers the Indian jail administration very unsatisfactory, and complains of the harsh treatment which convicts receive. They have to do the work of cattle, their bread is made of flour adulterated with dust, the vegetables they



grow are sold to the public, only leaves being supplied to them, no proper latrines have been constructed for their use, and they are not even allowed sufficient time to attend to the calls of nature. The warders exercise great severity. The editor was astonished to see some Brahmans working as sweepers. He brought all these matters to the notice of the Superintendent who was pleased to exempt convicts from work on Sundays, and arranged for better food being supplied to them. The warders hesitated to ill-treat convicts in his presence. The editor refers to the sympathy of the Cawnpore community with him, and declares that he will publish a full account of his case in a pamphlet form. In conclusion the editor states that though Government inflicted no punishment on Fateh-ud-din, the divine wrath has overtaken him, and he is suffering from a severe attack of paralysis.

13. The *Hindustani* (Lucknow), of the 22nd August, referring to the *Advocate* libel case, states that the dispute between Mr.

HINDUSTANI.  
22nd August 1894.

Amicable settlement of the *Advocate* libel case.

Ross Scott, the District and Sessions Judge of Lucknow, and the editor has been amicably settled; the editor expressing regret for having republished from the *Express* some facts and opinions to which Mr. Ross Scott took exception, and which were based on misconception.

14. The same paper, referring to the orders issued by Government as to the putting off of shoes by under-trial prisoners at the doors

HINDUSTANI  
22nd August 1894.

Orders issued by Government regarding the putting off of shoes by under-trial prisoners at the doors of court rooms.

of court-rooms with a view to check assaults on Magistrates, observes that Government should have warned Magistrates against abusing prisoners. If prisoners are made to put off their shoes, they will commit assaults with clods of earth which they have ample opportunities for picking up.

15. The *Nasim-i-Agra*, of the 23rd August, in its local news column, complains that it is rumoured that the investigation into the dacoity case is causing great harassment to the people, and preventing cultivators from attending to their work to their heavy loss.

NASIM-I-AGRA.  
23rd August 1894.

Police investigation into a dacoity case at Agra.

16. The *Aligarh Institute Gazette*, of the 14th August, praises Mr. Harrison, the Collector of Aligarh, for settling the dispute among the sons and daughters of the late Haji Muhammad Faiz Ahmad Khan of Dataoli, and effecting a division of the estate through Saiyid Zahid Husain, Deputy Collector. Mr. Harrison has thus saved the Dataoli estate from the ruinous cost of litigation, and this benevolent act of his will endear him more to the inhabitants of the district, and will prove a more lasting memorial than the Harrison Clock Tower.

ALIGARH INSTITUTE  
GAZETTE.  
14th August 1894.

Amicable settlement of the dispute regarding the partition of the Dataoli estate by Mr. Harrison, the Collector of Aligarh.

17. A Bareilly correspondent of the *Naiyar-i-Azam* (Moradabad), of the 26th August, regrets to say that as the Musalmans of Bareilly were unable to bury their *tazias* during the Muharram, owing to marriages held by the Hindus,

NAIYAR-I-AZAM.  
26th August 1894.

*Tazias* at Bareilly.

they have still to observe mourning and make offerings every day. The Hindus not only held marriages but also killed a pig to annoy them. It is well that the perpetrators of that outrage have been severely punished. The Local Government had now better interfere and arrange for the burial of the *tazias*, as religious feeling is naturally running high among the Musalmans.

18. The *Almora Akhbār*, of the 20th August, does not approve of the proposal to invest patwaris in Almora with some power

ALMORA AKBAR.  
20th August 1894.

Patwaris and the taking of wood from forests by cultivators in Almora.

in connection with the taking of wood from the forest by cultivators for building purposes, on the ground that the power will prove a new engine of oppression in their hands. If there is reason to suspect that cultivators cut more wood than they require, applications for wood might be ordered to be countersigned by co-sharers, malguzars, &c.



ALMORA AKHBAR.  
20th August 1894.

19. The *Almora Akhbár*, of the 20th August, publishes a communication from Bhawáni Prasád, Garhwál, who states that formerly the labourers received no wages for work done for the Public Works Department in connection with the Gohna Lake, &c., but that Pandit Manorath Bhatta, Deputy Collector who has lately been sent to that district, has arranged for the regular payment of wages to them.

Pandit Manorath Bhatta, Deputy Collector in Garhwál, praised for arranging for payment of wages to labourers.

### III.—LEGISLATION.

ODDH AKHBAR.  
24th August 1894.

20. The *Oudh Akhbár* (Lucknow), of the 24th August, expresses concurrence with the *Hindu Patriot* in condemning the proposed addition to section 260 of the Civil Procedure Code regarding the enforcement of decrees for the restitution of conjugal rights, and complains that, as it is, section 498 of the Penal Code has had a very bad effect on the morals of Indian women. A man who entices a woman is punished under that section of the Penal Code; but the woman receives no punishment, although she, too, is in a way implicated in the offence. Thus the impunity which women enjoy encourages many of them to misbehave themselves. Any laws which interfere with the social and religious customs and usages of the people must be disagreeable to them, and are, as the *Hindu Patriot* contends, an attack on the honour of the nation. The *Hindu Patriot* thinks that the exemption of a wife from imprisonment in execution of a decree for the restitution of conjugal rights will chiefly affect the Hindus. But the writer is of opinion that the Musalmans will be equally affected by it. It is true that the custom of divorce already exists among the Musalmans, but that custom will receive a terrible impetus from the exemption of women from imprisonment. The adoption of the principle that "no woman should be compelled to live with a man whom she did not care for" would encourage women to leave their husbands on the occurrence of slight disputes and to become prostitutes. Indeed the law, if passed, will prove the ruin of many families. The author of the Muhammandan law declared that he had provided for divorce, but that he strongly hated the custom. Again the Muhammandan religion declares that if prostration before any man, besides God, were enjoined, that man would be the husband. Such being the religious beliefs of the Musalmans they could not be expected to approve of the proposed law. If the measure were passed, thousands of women among the Hindu and Musalman communities would soon turn Rukma Bais. Has the time come when even the most petty family disputes should be referred to courts of law? Is Government prepared not to compel a woman to cohabit with her husband against her will? If Government is really so overflowing with the milk of human kindness, it had better also undertake to arrange for the remarriage of men, to bring up their children, and so forth. Perhaps the law-makers do not know how expensive marriages are in this country and what difficulties a man has to encounter on the separation of his wife from him. Both the Hindus and Musalmans should enter a strong protest against the proposal, submitting memorials to the Government of India. (The same paper publishes an imaginary dialogue among a Hindu woman, her husband, and his mother in which she is represented as declining to attend to domestic affairs, and to live in the same house with her mother-in-law, and as threatening to depart from the house with the intention of applying to Court for a divorce, paying no heed for her husband's and mother-in-law's entreaties and persuasions. In conclusion, the writer remarks that if the law continues to grant more and more liberty to women, the time will soon come when they will aspire to the same independence which is possessed by the women in England, and establish a Hyde Park in this country. Those men who have the interests of their country at heart should gird up their loins and take steps with a view to avert the calamity.)

Enforcement of decrees for the restitution of conjugal rights.

HINDUSTANI.  
22nd August 1894.

21. The *Hindustani* (Lucknow), of the 22nd August, expresses similar sentiments on the subject. The proposed alteration in the law cannot commend itself to the Hindus according to whose religious belief nothing save death can put an end to the relations existing between husband and wife. Sir Alexander Miller's principle that no woman should be compelled to live with her husband against her will is calculated to make a com-

The same.



plete revolution in the Hindu society. If women were granted separation from their husbands on the payment of small fines, the measure would produce very evil effects. Sir Alexander Miller's proposal is sure to meet with a strong opposition, and to prove a new source of popular discontent

#### IV.—EDUCATION.

22. The *Nagri Nirad* (Mirzapur), of the 23rd August, expresses disapproval of the appointment of an outsider as the Director of Public Instruction on the ground that the measure involves an injustice to the Educational officers of

Allahabad University.

these provinces and casts an unmerited slur on their ability. The editor does not understand why Hindi has been excluded from the list of subjects fixed for the Matriculation Examination of the Allahabad University, and hopes that the Maharaja of Ajudhia or Rāja Rāmpal Singh will see his way to putting a question in the Legislative Council on the subject. The time fixed for the University Examinations is very unsuitable. Last year many boys fell ill at the time. The examinations should be held in the first week of March instead of April. The editor does not see any necessity for the summer vacation, and thinks that the European Professors should be able to work in the hot weather with the help of punkhas and tattis. The editor agrees with the *Advocate* in thinking that the marks allotted to each question should be given against it for the information of the candidates.

*NAGRI NIRAD.*  
23rd August 1894.

#### V.—LOCAL AND MISCELLANEOUS.

23. The *Akhbār-i-Islām* (Agra), of the 22nd August, complains that on his way back in an *ekka* from a village where he had

A case of highway robbery at the Agra Cantonment

gone to attach some property in execution of a decree, Hafiz Taki-ud-din, Amin in the Agra Collector's Office, was attacked by robbers at the Cantonment about midnight. They belaboured him with heavy sticks; robbing him, of the property he had with him. Cases of robbery have frequently occurred at the Cantonment.

*AKHBAR-I-ISLAM.*  
22nd August, 1894.

24. The *Mihir-i-Nimroz* (Bijnor), of the 21st August, complains that cattle disease has lately been very prevalent in the Bijnor district, and that thousands of cattle belonging to cultivators have died to their utter ruin. What is the farrier about who was appointed long ago? Does his duty

Cattle disease in Bijnor.

consist only in looking after meat sold by butchers? The District Magistrate should order him to make a tour in the district for the purpose of treating sick animals.

*MIHIR-I-NIMROZ.*  
21st August 1894.

25. The *Matla-i-Nūr* (Cawnpore), of the 25th August, complains that there is a well near the Hospital at Cawnpore, which has no embankment, and that consequently accidents are likely to occur at night. Animals have sometimes fallen in and died. The Municipal Board had better

A well without an embankment at Cawnpore.

construct an embankment.

*MATLA-I-NUR.*  
25th August, 1894.

ALLAHABAD : } PRIYA DAS, M. A.,  
The 3rd September 1894. } Govt. Reporter on the Vernacular Press of Upper India.



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